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Biography.

MESSRS. EDITORS,

If the following Biographic Sketch meets your approbation, you are requested to give it a place in your Magazine. I. A.

AMONG the many, who, after the battle of Bergen, on April 13th, 1759, were brought into Frankfort wounded, was the right honorable Charles Dyhem, Lieutenant General of the Saxon forces, in the service of France. He was born of very respectable parents in Silesia, April 10th, 1710. He was of equal abilities to any ministers in the Cabinet, or general in the field. In his younger years he had gone through a regular study in the University, and made great proficiency in philosophy and in mathematics. After studying divinity, particularly polemical, he reasoned himself into an infidel; infomuch that the labours of the most learned men were entirely lost upon him. During his illness he shewed not the least inclination for any serious converse or pious company, till two days before his death, when his surgeon let his valet know, that his master could not live long. The man then asked him if he would not be visited by a clergyman; he answered with some warmth, I shall not trouble those gentlemen. *I know very well what to believe, and what to do.* The servant not at all discouraged continued thus to speak: my lord, did you ever find me wanting in my duty to you? No, said he, never. Then, my lord, rejoined the servant, it would be the first thing I had disobeyed in, if I did not take care for your soul. Your surgeon now thinks you are past recovery. But every body is afraid to tell you. I therefore make bold to tell you, that you are on the brink of eternity. Pray, Sir, order a clergyman to be called in. Upon this, he paused a little, but soon gave his hand to his servant, thank-
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ed him for his honesty, and ordered him to fend for me. When I came to his house, he told me he was a *professed infidel*. I asked him, is the case of your soul such as you have a solid hope for salvation? he replied, yes. I said, on what ground do you build your hope? he answered, I never have sinned *wilfully*. Indeed I do not deny I am liable to frailties, but I trust in God's mercy, and the merits of his Son, that he will have mercy on me. These words he uttered very slowly, especially the *merits of his Son*. To which I made the following reply; I am not apt to believe you are tainted with the grossest vices, but I fear you are a little presumptuous; perhaps you have got into that system which denies original sin, runs down the doctrine of redemption, and of our being justified by faith in the Son of God. If you would be saved, you must acknowledge yourself to be utterly corrupted by sin, and consequently deserving God's curse and eternal damnation. As to your mentioning your trust in God's mercy, and merits of his Son, I beg leave to ask you, if you believe God has a Son, and that his Son assumed our nature, in order to become our whole Saviour, and that in the execution of his office he was humbled unto death, and that by his sufferings he hath made an *ample* satisfaction for us? To the above he answered thus: I cannot now avoid coming to a more minute description of the state of my soul; let me tell you, Sir, I always proceeded in a regular course in my studies, and, without saying too much, gained some knowledge in philosophy; by which I chose to myself a way of salvation. I purposed to the utmost of my power to live a sober life, and then did not doubt but the Being of all beings would accept me. In *this* way I confess I stood in no need of Christ; I therefore did not believe in him. But if I take the scripture to be a divine revelation, this way of mine I perceive is not the right one; I must believe in Christ, and through him come to God. Here he fetched a deep sigh, and exclaimed, O God, thou wilt make me say, also because I take the scriptures to be thy word—Here I thought proper to say, there are grounds and reasons enough to demonstrate the truth and divine original of the scriptures, but we need not that disputed method of reasoning, faith being the gift of God. A poor sinner, tottering on the brink of eternity, has not time to inquire about grounds and reasonings, but rather betake himself to repentance, and diligent prayer for faith, which if you do I doubt not God will give it you. I had no sooner said these words, than, pulling off his cap, he lifted up his eyes and hands, cried out, Oh! almighty God, I am a poor *curst* sinner, worthy of *damnation*! But, Lord Jesus, thou eternal Son of God, thou diedst for my sins; it is through thee alone that I can be saved. Oh! give me faith, and strengthen that faith. Being very weak he was obliged to stop here a little, after which he asked if faith was enough for salvation. Yes, said I, if it be a
living

living faith. Perceiving he was very low, to give him some rest, I retired into the next room; but he soon sent his footman to call me. I found him praying. Jesus was all he now prayed for. I put him in mind of some scripture texts of faith in Christ. He was much delighted with them. He reminded me of some sacred hymns; the chief subject was Christ, which he particularly applied to himself. He was in a state more to be wondered at than described. He was quite swallowed up with the grace of Christ. He cried out on a sudden, I do not know how it will be with me, I never in my life felt such a change! I have power to love Christ, and to be beloved in him, whom I rejected! Oh! my Jesus, how merciful art thou to me! His bodily weakness often constrained him to stop, else, I am sure, a tide of thankfulness would have soon overflowed his lips, his faith increasing every moment. About noon I slept home, but he sent directly for me. We saw each other transported with joy, as partakers of the same grace in Christ, and that in such a manner, as if we had been acquainted for years. I found him in prayer; many officers in the army continually came to see him, from whom he did by no means conceal his faith, talking freely and boldly of Christ; of the grace of the Father in him, and of the power of the Holy Ghost through him; wondering, without ceasing, at his having found Christ; and at the happy change, by which all things on this side eternity were become insipid and indifferent to him. This afternoon he desired to partake of the Lord's supper, which he received with a melting, praying spirit. All the rest of the day he continued in the same frame of soul. Towards eve, he desired me to come to him if his end should approach, which I promised; but he did not send for me till the next morn. I was told by his man, that he slept well for some hours, and then waked, prayed for a considerable time; that frequently in his prayer, he mentioned *Jesus*, and his *precious blood*. But that afterwards he had fallen into a delirium; yet in the midst of it he thanked God for having sent me to him, that he had desired the officers of the army to make known his conversion to the court. After some discourse, I asked him if he had found that peace of soul which is in Christ. At present, he said, I have it. But this morn I felt something I cannot describe; however, blessed be God, it is gone! I have enough, having found my dear Saviour! Had he been stronger I should have desired a more particular account of what had happened; I suppose it was some inward trial by which the Lord intended to bring him to a deeper poverty of spirit. I asked him, has that view of Christ and his redemption been either altered or obscured, since yesterday? *Neither*, said he; I have no doubt, not even a minute one. This second day he was unwearied in prayer and exercises of faith. Towards eve he sent for me in haste. When I came I found him dying. I prayed with and for him, and them that were present;
some

some of whom were of very high rank. I then, by imposition of hands, as usual, gave him a blessing, which being done, he expired immediately. A royal prince, that was present, could not forbear weeping. The rest of the officers dropped many tears, greatly lamenting the death of their general. I wrote an account of this affecting scene to his mother; and had an immediate answer. She was a lady of 72, of exemplary piety. She said God had answered her prayers which she had never ceased to offer up in his behalf for eleven years. Let this stimulate parents and others ever to remember, both night and day, their dear children and others. If we see no effect of our prayers now, be assured God will not forget them; that he will answer us in his own time.

TROLININES.

Religious Communications.

HOPE COMPARED TO AN ANCHOR.

Hebrews vi. 19. *Which Hope we have as the Anchor of the Soul.*

EVANGELICAL hope is a grace of the Holy Spirit, the reality and excellence of which are abundantly testified by Christian experience and the oracles of truth.

In the above passage, it is an obvious design of the Spirit, to represent the human soul under the similitude of a ship, (see page 257) and teach us, that hope is to the soul, what an anchor is to a ship. By the following explanation of some of the principal points of analogy between gospel hope and an anchor, it is attempted to unfold some of the peculiar excellences of that grace, and contribute to the growth of believers.

1. An anchor is of no use to a ship, without a *cable*. If an anchor be not holden by a sufficient cable, it is no sooner let down than lost. So hope, without *saving faith*, is useless to the soul. A ship may have a cable, which is badly wrought of rotten materials, and, therefore, not only insufficient to secure the ship, but absolutely worse than none; because, through false dependance, the whole will be lost, with aggravated disappointment. So the soul may have a false faith, which may seem genuine with favourable wind and weather; but no sooner does the weather become boisterous, the sea rough, and breakers appear, than such faith and hope are gone, and the soul is wrecked and lost.

2. An anchor takes hold on something out of sight.

So hope has an invisible object and foundation. "What a man seeth, why doth he yet hope for?" The great object of the believer's hope is the everlasting enjoyment of heavenly felicity. The foundation

foundation, on which it rests, is the unchangeable veracity and promise of God. In the promises of his gracious covenant, which are confirmed by oath, God, who cannot lie, has pledged his veracity for the security and comfort of his adopted children. Having such an immoveable basis, the believer's hope is *both sure and steadfast*. The immutable promise and truth of God secure to the Christian the grand object of his hope, even the eternal salvation of his soul, without the possibility of failure. The elect of God are the objects of his *everlasting love*; and the death, resurrection and intercession of Christ will infallibly procure them the heavenly inheritance to which they are entitled.

3. A ship well anchored is deemed *secure*.

The soul, whose hope is in Christ, according to the gospel, shall forever abide in safety. Hope is designed for the stability and encouragement of the people of God in this state of trial. When the redeemed soul arrives at the celestial haven, where there is nothing to intercept its prospect of heavenly glories, and near its felicity, hope is superseded by perfect vision and enjoyment. But while tossed on this tempestuous sea of life, the soul is in need of an anchor both sure and steadfast. Anchored in Christ, it may defy the rage of tempests and the violence of waves. Though winds of temptation, and storms of persecution rise and beat upon the soul; though the swelling billows of adversity and sorrow break over it, they spend their rage for nought. In this confidence and security of hope, Paul could exult and say, "*I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*"

4. An anchor not only secures the ship from destruction, but preserves her *steady*.

The soul, which has a good hope in Christ, is *steadfast and immovable*, in proportion to the depth it enters. Christian stability, which consists in establishment in the truth, peace of conscience, patience in affliction, and perseverance in duty, is one of the most beautiful and useful of gracious attainments. He, who has such an anchor to his soul, beholds, with compassion, the hopeless sinner and the fluctuating saint. Not turned about by every wind of doctrine, nor floating from wave to wave as the adverse winds of sentiment shift the currents of popular opinion, he is distinguished by firmness in gospel truth and uniformity of Christian practice. Having the glory of God for his polar star, Jesus for his master, and the Bible for his compass and chart, he maintains his steady course, while unstable souls are driven by every wind and tossed by every wave. The farther the believer's anchor enters, or the deeper the hold it takes in Christ, the greater is his stability. The superficial believer is wavering in his sentiments and practice, in-
constant

constant in his affection and zeal, and frequently does more injury than good to the church and cause of Christ. By his instability he forfeits his claim to confidence and injures his own soul. Though every renewed person will be finally saved, yet some will suffer loss, and be saved *as by fire*, because their works, proceeding from erroneous principles, shall be burnt up.

5. An anchor, to secure the ship, must be *right cast*.

Evangelical hope enters *into that within the vail, whither Jesus, our forerunner, is for us entered*. It anticipates the glorious things prepared in heaven for the heirs of promise, as a certain inheritance possessed in Jesus Christ. Christ is the grand procurer and appointed medium of every blessing in time and eternity. Hence, by a figure, he is said to be, in believers, *the hope of glory*. Those, who deny the divinity and all-sufficiency of Christ, and expect salvation by their own righteousness, will inevitably fail in the object of their hopes, and eventually find, that their confidence is placed in *refuges of lies*. Christ must be all in all.

The above remarks may furnish a few brief reflections.

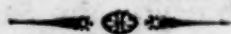
1. It appears that the believer's hope is exceedingly *precious*. It is distinguished from worldly hopes by the excellency of its object, the stability of its foundation, and the purity of its effects. While worldly hopes terminate on the vanishing objects of sense, this is fixed on a state of eternal joy and glory, beyond the grave. While worldly hopes are built on the impotent, deceitful basis of human designs and efforts, this is founded on the almighty power, the unchangeable truth, and the everlasting mercy of God, through the grace, blood, righteousness and intercession of his Son. While worldly hopes stupify and carnalize the soul, and vitiate the life, this tends to raise the soul superior to these fading objects, and to mould it more and more into the perfect image of Christ. This is the hope, which will never make its possessor ashamed; which has the almighty God for a refuge, and his everlasting arm for a support. Let every one who indulges a hope of glory, bring it to a thorough and impartial test. It is a momentous inquiry, and calls for the most serious examination—Am I possessed of a well grounded hope of salvation? Reader, if you have this hope, you are prepared for consolation and stability in life, victory in death, justification in judgment, and glory in eternity. But if your hope be false, you will be unstable in life, fearful and disappointed at death, condemned and speechless at judgment, hopeless and miserable in eternity. If, therefore, you regard the welfare of your soul, will you not faithfully examine the nature and ground of your hope? But how shall this be done? The best way to judge of the nature of a tree is by the fruit it produces. The only way to know the nature of an invisible fountain is by the quality of the streams it sends forth. In like manner, you must ascertain the nature

ture and ground of your hope by its fruits. Genuine hope is attended by a train of other graces. *Tribulation worketh patience, patience experience, and experience hope, and hope maketh not ashamed.* Why? *Because the love of God is shed abroad in the heart.* Holy love is the divine principle created in the soul, at regeneration, which produces hope, and every other grace of the Spirit. Unless you have evidence, therefore, that you are *born again* of the incorruptible seed of the Spirit, you must relinquish your hope. But you can have no evidence of a new birth, any further than you bring forth the fruits of the Spirit. Are you humble, meek, patient, and prayerful? Do you love God supremely, and extend your affection for mankind, even to your enemies? Are you rooted and grounded in the truth, anxious to reclaim the erroneous and establish the wavering? Is it your reigning desire and delight, to imitate the example of the lowly Jesus, by persevering piety towards God and benevolence towards men? *He that hath this hope purifieth himself even as he is pure.* Instead of leading to licentiousness, it has a purifying influence on the heart and life. It also inspires the soul with spiritual life and activity. Hence it is called a *lively hope*. Instead of slothfulness, it produces fervency of spirit in the service of the Lord. If you have these and other corresponding graces of the Spirit, you may *rejoice in hope of the glory of God*. But, alas! how melancholy to have the groundless hope of the hypocrite, which, in the day of trial, *will give up the ghost!*

2. How great is the folly and madness of those, who remain without a genuine hope! This precious hope is set before the impenitent, but they presumptuously refuse to lay hold of it. Reflect, a moment, on the perilous condition of hopeless, Christless sinners. Suppose a merchant, possessed of an immense treasure, and unacquainted with the ocean and navigation, should put all his wealth into a ship, go on board himself, spread the sails, and launch into the trackless ocean, without either chart, or compass, or anchor, or master, or rudder, or ballast, or provision. He is bound to a distant port, and the passage is dangerous. While the wind holds in the same point, and the current sets in his favour, he may sail swiftly and well. But winds and currents are not invariable, neither is it always day. Night soon approaches; it is a stormy night. The sun is sunk far below the horizon. The moon and stars are hid behind the rising tempest. The firmament is veiled in darkness. Forked lightnings discover a thousand frightful objects and increase the horror of the scene. The thunder rolls in dreadful peals. The ocean heaves its breaking surges, and watery destruction yawns to receive its prey. Where now is the merchant with his treasure? On the mercy of the merciless tempest. The ship, the treasure, and the infatuated owner are engulfed, alas! in the fatal bowels of the deep. Is not
this

this as true a picture of the astonishing presumption, deplorable state, and miserable end of those, who live without a genuine hope and without God in the world? Let every impenitent person make the application, foresee the evil, and flee into the ark.

COGNATUS.



KING SOLOMON'S CHARIOT.

King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem. Sol. Songs iii. 9, 10.

THIS probably represents the same thing with Jacob's ladder, and the way by which Solomon went up to the house of the Lord, which the queen of Sheba admired so much, even the way of salvation. The chariot was *made of the wood of Lebanon*, very durable; for the covenant by Christ is *an everlasting covenant, ordered in all things and sure*. *The pillars thereof of silver*, a precious metal, the whitest and brightest of *all* metals; representing the righteousness of Christ, which, in the affair of our salvation, is, as it were, the pillar, that supports the building, and which is precious and perfectly pure and bright. *The bottom thereof of gold*, representing Christ's divinity, and the infinite dignity of his person, which is the precious foundation of every thing that belongs to the salvation of Christ; the foundation on which stands the infinite merit and sufficiency of his righteousness. The stones for the foundation of the temple were costly stones; and the foundation, which God lays in Zion, is spoken of as a precious stone. Isa. xxviii. 16. The same was represented by the golden altar (representing Christ's righteousness,) upon which incense was offered, and whence it ascended up to God. *The covering of the chariot was of purple*, representing the sufferings and propitiation of Christ, by which believers are sheltered from the wind and storm of God's wrath. The same was represented by the covering of the tabernacle, made of rams' skins, (the skins of rams offered in sacrifice) died red. This covering rested on the silver pillars and the foundation of gold; so the sufficiency of Christ's sufferings depends on his innocence and the perfection of his righteousness performed in his going through his suffering; and on the *infinite dignity* of his person. *The midst thereof was paved with love for the daughters of Jerusalem*. It is said that the bottom thereof was gold. Christ's divinity and infinite dignity is the foundation of that redemption that Christ wrought out; and yet, the pavement is said to be love to the daughters of Jerusalem. In some respects, free and sovereign grace, and eternal electing

electing love to those that were to be believers, is the foundation of redemption. This is the foundation of every thing belonging to it as for them, directed for them, prepared for them, and applied to them. Every thing that was contrived for them, and done for the redemption and salvation of believers, and every benefit they have by it, is wholly and perfectly from the free, *eternal*, distinguishing love, and infinite grace of Christ towards them. We read of God's chariot of salvation, Heb. iii. 8."

NOTE ON A TEXT OF SCRIPTURE.

ACTS. vii. 20. *In which time Moses was born, &c.*

"PHARAOH's edict to destroy the male children of the Hebrews was the occasion of bringing Moses into his house, by which he had an education, which fitted him to deliver his people; so that all Pharaoh did, turned against himself, and served to work his own destruction and to work deliverance for that people, which he sought to destroy. Thus Pharaoh was taken in his *own* snare, and fell into the pit which he had digged. Pharaoh in this was an eminent type of the devil. He sought to put Christ to death, and by this mean Christ was brought, as it were, into the territories and house of the devil. By which mean Christ accomplished his own designs and wrought that deliverance which was predicted, and which could be brought about no other way, and *to prevent which, Satan did what he did.*" [President EDWARDS' MS.]

Selected.

THE PLEASURE OF VIRTUOUS INTERCOURSE.

"THE virtuous man is not haunted by envy and ill will, by pride and vanity, by base ends and tricks, by secret reproaches and anxieties; no, wherever he goes he is accompanied by benevolence and love, complacency in whatever is beautiful and good, and delight in all beauty and goodness; he is accompanied by a quiet and contented heart, a good conscience, a modest assurance in the company of his brethren. He comes neither to persons whom he has injured, affronted, estranged, or whom he intends to hurt, or whose displeasure, and resentment he has reason to dread, nor to any against whom he nourishes hatred and animosity in his heart, whom he cannot absolutely endure, whom he is not ready to pardon, to succour, to benefit. In his intercourse with others, he has no need to fear disgrace or reproaches, has no need to impose on himself any troublesome restraints, carefully to veil and conceal his thoughts and intentions, nor to court respect and attention,

now under one mask, and then under another. He can without any danger shew himself as he is, speak as he thinks, act in conformity with his character; and the consciousness of his integrity diverts even any unjust censure or undeserved neglect, he may occasionally meet with, of its principal force. The less claims he lays to outward distinctions, the more he prefers reality to appearance, what is personal to what is borrowed, the essential to the accidental, so much the less liable is he to affronts, and slights in society, so much more calmly and fully does he enjoy the agreeableness of it. The less invidiously and partially he views all the beautiful and the good that others have and do, so much the greater satisfaction, and so much the surer satisfaction does the sight of it procure him, so much greater is constantly the preponderance of the sensations of pleasure and joy, over the sensations of displeasure, and of dissatisfaction in his heart. He that has ever enjoyed this pleasure of conversing with his brethren with freedom and vivacity, must confess it to be very great and desirable. And who enjoys it so pure, so complete, as the virtuous man?"



SOLITUDE FRIENDLY TO RELIGIOUS REFLECTION AND QUIETUDE OF MIND.

"BUT solitude must become still dearer to us, if we consider that we there feel the being of God, and his nearness far more intimately and acutely than it is possible for us in other circumstances to do. Indeed he is every where present, every where near, near to every one of us, he pervades and animates all, he works in all, and by all, and the sentiment of him never absolutely forsakes the wise man and the Christian, even in the noise and hurry of social life. He has the Lord always before him. But how frequently will this greatest, this most blessed of all sentiments, be obscured by the unavoidable distractions, and businesses which engross our whole attention! How seldom can we entertain it properly, or dwell long enough upon it! How much oftener is it then only like a feeble, transient gleam, or the cold, unfruitful light of the moon, than the strong beams of the sun, warming, invigorating, illuminating and enlivening nature! No, only in the silence of solitude, only in those solemn moments when all around us is still, when we hear nothing in nature but the voice of God, do we learn to observe the revelations of the Deity within us and without us, see ourselves surrounded with the effects of his power and goodness, and cordially feel that he is not far from every one of us, that he is all in all. There our reflections are perspicuous and certain. If I be, then God is. If I be and operate here, then God, by whom I subsist and live, is and operates here.

here. Am I encompassed by creatures all around me, by beauties, by blessings and powers? Then am I encompassed all around by God, the father of these creatures, the source of these beauties and powers, the giver and preserver of these bounties. Where force, where motion, where life, where intelligence, where freedom, and activity is, there is God; there he reveals himself, there he acts. What can I think, and will, and do, and enjoy, that does not afford me a demonstration of the existence and the presence of God, without whom nothing is, and nothing will be, nothing can be, and nothing happen! No, I have no need to soar into the heights of heaven, to search for him, the Omnipresent, nor to dive into the abysses of the deep, neither to look for him in this or that particular spot of his immeasurable domain; he is in the height and in the depth, among the hymning choirs of superior spirits, and in the midst of his worshippers on earth. He is here, and at the same time there, in me, and in each of his creatures. And now, when these thoughts are strong and vigorous in me, when I thus feel the nearness of my God, my Creator, and Father, feel that I live, and move, and am in him, what a light must not then diffuse itself upon all things around me! What the cares, and what the troubles that will not then vanish away! What hopes, what assurance, what joy will not then pervade and animate my frame! What a foretaste not bless me of purer and everlasting pleasure! And shall not the solitude which promises and procures me so much, be dear to me?"



MR. HOBBY'S ADVICE TO HIS PEOPLE FROM THE GRAVE.

Dearly beloved in Jesus Christ,

BEFORE these lines reach you, the hand that writes them will be mouldering in the dust. Receive them, not as from mine house upon earth; but within it, dated from the grave, that house appointed for you and all the living. Dead Abel yet speaketh,—he only speaketh, that he may bring you to that precious blood which speaketh better things than the blood of Abel, crying aloud for pardon, peace, reconciliation and salvation. God is my witness, you were my past concern; God grant you may be my future joy. That concern, and the hope of this joy, is the cause of these lines, which as they find you now looking towards a resettlement, so are designed through divine grace, to assist you therein.

Realize, my dearly beloved, that it is a great work you are entering upon, and a great blessing that you stand in need of. Look upon your families, look upon your dear children, that you must quickly leave behind you, and with the most importunate concern

concern realize how greatly their safety, welfare, comfort and happiness, for time and for eternity, may turn upon your receiving such a blessing. Realize again, the opposition you are likely to meet with in your way to it. My death, I doubt not, gives Satan more life. The scythe that cuts down God's ministers makes way for the enemy to sow tares, and furnishes him with the prospect of a large harvest. Oh ! be strongly on your guard against a mind prepared to receive them. And therefore put away all pride, anger, envy, selfishness and the like, such-like tempers are his hope, and your amazing danger. Yet however greatly concerned, be not distressed. God liveth, God loveth, and Christ intercedeth. A proper concern for yourselves is a proof of the divine concern for you ; and while the blood of Christ is precious to you, fear not that he will leave you destitute of a faithful pastor, the purchase of that blood. That you may obtain which, let me solemnly charge you to begin with prayer, and fasting, and humiliation. God lays his beams in the waters ; so must you too, in the deep waters of repentance, if you would have him dwell with you, in that house of his, which is the church. From him cometh every good gift, and especially that great good, a pastor after his own heart. But he will be sought to for it. Oh go to him, and be glad that you may do so. Pour out your tears and your souls into his bosom. Confess your sins before him, particularly whatever has been amiss in your conduct towards your former pastors : And especially your carelessness to profit by their ministrations. Acknowledge God's justice in taking them away, and your own unworthiness of another. Yet plead with him, his goodness, his mercy, his promise, and that how great soever is your unworthiness, the more divinely bright will his grace appear in overcoming it. You must see your own unworthiness of such a blessing, if you may expect to receive it ; and your acknowledging that unworthiness is the way to the blessing. Not only pray, but continue in prayers. Feel your own want, and wrestle with God for the supply of it. Wrestle till you prevail. If you will take no denial, God will give you no refusal. There is a kind of omnipotency in prayers, yea, may I not say, it overcomes Omnipotence itself, disarms God of his anger, and extorts that language from him, *Command ye me*.

And now having fought to God : In the next place take counsel of men ; especially of the ministers of Christ round about you ; many of whom, blessed be God, are of amiable capacity, gracious integrity, and who will naturally care for your state. But beware of poor, lowspirited, selfish, and false advisers. Be well advised in yourselves in order to your receiving the best advice of others. And now supposing you to have made application to some gentleman with a view to settle—be ye watchful. Be watchful over yourselves, against all prejudice, one way or another. Especially be

be watchful over your affections; these often blind the understanding, and bribe the judgment. Do not judge of a minister as you do of a bell, by the mere sound, nor by mere outward appearances; such as air, manner, address, delivery and the like. These, however pleasing, are but the mere work of nature, or the business of art. It is not all gold that glistens. Take heed how ye hear. In the next place be watchful of him. Watch narrowly his preaching. Take heed what you hear. Examine whether his preaching be close, pungent and particular; or only large, vague and general; whether, by bringing in bad principles, he do not corrupt the truth of Christ, and endanger your souls; or whether he do not cunningly conceal his principles for the present, that so he and his bad principles may creep in unawares together. Do you hear any thing of the imputation of Adam's sin, and of Christ's righteousness, the depravity of man's nature, and the necessity of efficacious grace; doth he preach Christ, as the all in all of man, his wisdom, righteousness, sanctification and redemption; if not, shun him as you would a pest. Again, be watchful over his conduct, whether it discovers sincerity and honesty, wisdom and prudence, the reason of a man, the judgment of a scholar, the grace of a Christian, and the exemplariness of a minister. Again, be watchful to know his principles as a divine: Here let me charge you, as you will answer it at the great day, that you do not settle in the dark, for never was greater need of such a charge, than at this day; because never greater danger of the gospel of God's grace; it being perverted into a gospel without any grace at all. You have a right to know his principles: And if you neglect this right, I fear God is blinding in order to destroy you. Remember how and what you have received and heard, and hold fast. Religion, I am confident, will be likely to live, as those doctrines, which for distinction sake, are called Calvinistic, live, or so die, as they die. And if upon examination of the matter you find that the man's principles are not settled, I beseech you settle not yet the man. Once more, be watchful not only that the principles of the man be good, but that he be also a good man himself; that he have a good heart, as well as a good head. Endeavour that the man of your choice be also one whom the Lord hath chosen to himself. God may indeed make use of a bad man to bring about good designs; but it is not likely that one who is but a vessel in which has no pleasure, should be used as a vessel of honour to bear God's name and grace unto his people; no, such an one is a chosen vessel; them that honour God, will God honour. However, much caution and modesty is to be used in this matter, and much Christian charity; for though it would be egregious folly in you to commit the care of your souls to one that manifested no care of his own; yet there may be much censoriousness in determining that he has no such care, or doth not manifest it.

And

And where there is this censoriousness, there is always pride; and where pride, there is a demonstration that you have not taken sufficient care of your own souls. Here therefore let your zeal be accompanied with the meekness of wisdom. Prudence is profitable to direct. Furthermore, in order to obtain this desired blessing, not only watch and pray, consult and advise, but also wait too. Such a mine is not easily dug. Such a blessing not presently obtained. Guard therefore against all precipitancy. Take time and you will not only do it the better, but do it the sooner. A few months may deceive you into anxiety, when a longer time may open your eyes to your full quiet and satisfaction. The apostle requires that a deacon be first proved or tried. Of how much more grand importance is it that a gospel bishop should be so. How immense the riches committed to their trust. I humbly trust that the ministers of Christ will be careful that they do not lay hands suddenly upon any man. And I solemnly charge you, as from the world of eternity, that you do not lift up your hands suddenly for any man.

And now, my beloved people, to hasten to a long farewell.

Having given you that advice, which my love and concern for you have inspired, and which I am persuaded the Spirit of God approves, and in the humble hope that you will obtain the blessing I so earnestly desire for you; let me request and demand in the name of Christ, my dear Master, that you think nothing too much to do for such a pastor; and did you know the heart of a minister, you would think so indeed, and by every method, endeavour to sooth and ease it. Before you receive these lines, I shall be free from the danger of a selfish spirit myself, and the suspicion of it in you. It is your interest I am seeking, and if you are dear to your pastor, as you will be if you choose such an one as I have pointed out, Oh! let him be dear to you; if he preaches to you the true gospel, he deserves to live of the gospel. Though he can merit nothing of his Master, yet he in his name merits much of you. If he sows to you in spiritual things, do not think it much if he reap of your carnal things. A rich ministry, I readily grant, has always been the bane of religion; but let me assure you, that an impoverished ministry always will be so. Beware of Jeroboam's priests, lest, discontented with their condition, they become Jeroboams themselves. Let your minister have enough to keep him close in his study, that he may serve God and you without distraction; to give honourably to him is to do honour to God, and get good to yourselves. And now, having vented the love of a friend, and the heart of a pastor, hearken to my last words, which speak to you in this wise.

Dearlly beloved, see that you fall not out by the way. Be of one mind as far as possible: if not, be of one heart. Put on as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness,

meekness, long-suffering, forbearing one another, forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye; and above all these things, put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts. To whose blessing I earnestly commend you in Christ Jesus, praying that all you, and I, may meet at his right hand, and spend an eternity in praising him, and God his Father for him.

This is the last farewell of your once affectionate Pastor,

WILLIAM HOBBY,

Now no more!



MESSRS. EDITORS,

The inclosed observations are taken from the introduction of Dr. Bellamy's excellent "Essay on the Glory of the Gospel of Christ." Should you please to publish them in your valuable Magazine, it is believed they will be pleasing and profitable to the most of your readers. SERAIAH.

THERE are, perhaps, few, if any, among the various sects and parties of professing Christians, but that will readily give their assent to this proposition: "He who understands the gospel of Jesus Christ, sees it in its glory, believes it to be true with all his heart, and is affected and acts accordingly, is a true Christian, and will finally inherit eternal life." But put the question, What is the gospel of Christ? And let each one for himself, learned and unlearned, throughout Christendom, give an answer, and it will be found that there is a great *variety* of opinions. And that the learned differ as much as the unlearned. And that the *seemingly* devout and religious differ as much as the more loose and profane. The more any man acquaints himself with the state of the Christian world, at home and abroad, the more he converses with men and books, the more clearly will he discern this to be the true state of the case. And now what shall be done?

To say, in this case, "That notwithstanding circumstantial differences, the body of professing Christians agree in the *main*, and we must not be so exact, metaphysical and nice," is the same as to say, Let your ideas be so general, confused and indeterminate, about matters of religion, as that you may not distinctly discern the differences which do in fact take place: And be so very unconcerned about your eternal interest, as not to think it worth your while to look things to the bottom. Go on easy in this way, and cry out against and condemn all exact thinking and clear reasoning in matters of religion, as metaphysics, an *hocus pocus* word, to blacken an inquiring disposition, and to justify an astonishing inattention, in a "matter of infinite and everlasting concern." And this, while all men of sense agree to commend the
most

most exact thinking and clear reasoning, on any other subject, but that of religion.

To say "it is no matter what men's principles be, if their lives are but good," is the same as to say, "Paganism and Mahometanism are as safe ways to heaven as Christianity," which is downright infidelity.

To say, "Good men may differ; there are more ways to heaven than one, all equally safe; it is needless to be at pains to look things to the bottom," is much the same as to say, "Let every one sincerely live up to his own scheme, and he will be safe." Which again will land one on the shores of infidelity.

When our blessed Saviour sent his apostles abroad into the world, it was with this commission: *Go preach the gospel to every creature, and he that believeth (the very gospel I send you to preach) and is baptised shall be saved: But he that believeth not (the very gospel I send you to preach) shall be damned.* And according to this commission, they went and preached, and gathered churches, and then said, not from an uncharitable disposition, but merely viewing things in the light of their Master's words: *We know that we are of God, and the whole world lieth in wickedness.* And when false teachers arose, and endeavoured to accommodate the gospel scheme a little better to the taste, the natural taste of mankind, the very chief of the apostles, as it were, stepped forth in the view of the whole Christian world, and with an assurance and solemnity, becoming one inspired by Heaven, said, but *though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed.* As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed. Gal. i. 8, 9. "But what shall I do?" says a poor, ignorant, benighted soul, anxious for his eternal welfare. "Were all learned, religious sort of men agreed, I should think, I might safely believe as they believe. But now I am perfectly disconcerted and confounded. And is it likely such a poor, ignorant creature as I am, should ever find the truth, and see to the bottom of these controversies, so as to know what is right and what is wrong? What shall I do?"

Were the differences subsisting in the Christian world really owing to any obscurity in divine revelation itself, I do not see how poor, ignorant people could be to blame in being thus at a loss. Or indeed if after all they should happen to believe wrong, to mistake some false gospel for the true one, I do not see how they could be to blame, much less so much, so very much to blame, as to merit eternal damnation. When therefore our blessed Saviour so peremptorily declares, "He that believeth not shall be damned," let him be who he will, among all mankind, who shall hear the gospel, it is a complete demonstration, that in the judgment of our blessed Saviour, the gospel revelation is quite plain enough, upon a level

level with even vulgar capacities ; so that it cannot be misunderstood or misbelieved, by any individual, unless the fault is in himself. Yea, unless he is so greatly to blame in the affair, as justly to merit eternal damnation. To say otherwise, is to charge our Saviour with injustice, in denouncing eternal damnation against every unbeliever. Which, again, is no better than downright infidelity.

“ But, *how can these things be ?*” may an inquisitive reader say ; “ For if the gospel of Christ were so clearly revealed in the sacred writings, how unaccountable is it, that the Christian world so greatly differ ?” Not unaccountable at all, only granting what must be granted, or Christianity be given up, that the true gospel of Christ, contains a system of sentiments, diametrically opposite to every *vicious* bias in the human heart. Such a system it contains, or it did not come from God. And if it does contain such a system, then, so long as the generality of mankind are under the influence of their vicious biases, they will naturally *seek darkness rather than light* ; self justifying error, rather than self condemning truth ; and it is well known how apt men are to believe that to be *true*, which they *wish to have so*, in other matters, besides that of religion. Besides, Tell me whence was it, that, in the apostolic age ; whence was it, that, in the very days of miracles and inspiration, professed Christians began to differ ? Was it because the sacred writings were obscure ? Why then did they not inquire at the mouths of the apostles, who were yet alive, and who agreed among themselves ? Nay, inquire at the apostles’ mouths ! *Indeed, no !* They would rather call their inspiration in question, than to submit to *their* decision. St. Paul found himself so vigorously opposed by false teachers among the Galatians, that with all his miracles, inspirations, and elaborate reasonings, he could not keep up the credit of his scheme, no, not even among his own converts, who once were ready to *pluck out their eyes for him*, rather in endeavouring to keep the truth up, his own credit sunk by the means. Gal. iv. 16. And a little before his death, after full experience of the nature of error and delusion, he plainly tells his son Timothy, that the case with some was really hopeless ; saying, *evil men and seducers shall wax worse and worse, deceiving and being deceived.* 2 Tim. iii. 13. And while the apostles were, some of them yet living, numbers of their converts actually separated from their churches, numbers of their *graceless* converts, I mean. 1 John ii. 19. *They went out from us, but they were not of us ; for if they had been of us, they would no doubt have continued with us.*

Now it cannot be pretended there was any want of external light and evidence, needful to discern and ascertain the truth, in that age ; and, nevertheless, matters began to work then very much as they have *all along* since. It is not, therefore, through want of light and
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evidence externally held forth, that men have gone into error, in one age and another, who have had the Bible in their hand ; but it has been entirely owing to the *vicious* state of their minds. And therefore St. Paul reckons heresies among the *works of the flesh*, and gives them a place along with *adultery, fornication, witchcraft, murder, drunkenness, &c.* as being criminal in the same sense with them. Gal. v. 19, 20, 21.

And indeed the sum and substance of the gospel may be reduced to two or three points, which must be in a manner self-evident to a mind rightly disposed ; or to use our Saviour's words, to those who have a *good and honest heart*. For as all Christians were baptized *in the name of the Father, and of the Son, and of the Holy Ghost*, so right apprehensions of the character and offices of these three, is the sum of all Christian knowledge. For he who believes God the Father, the Supreme Governor of the world, to be by nature God, and absolutely perfect, an infinitely glorious and amiable Being, infinitely worthy of that supreme love and honour, and universal obedience, which the divine law requires at our hands, and that consequently his law is holy, just and good : And he who believes that God the Son, the *express image of the Father*, became incarnate, and died to do honour to the divine law, was set forth *to be a propitiation to declare his Father's righteousness, that he might be just, and yet the justifier of the believer* ; and he who believes that God, the Holy Ghost, is appointed to be an Enlightener and Sanctifier, to bring sinners to understand the truth, see it in its glory, believe, love, and obey it : He who understands and believes these points, cannot fail to understand and believe all the rest ; for all doctrinal, experimental, and practical religion, naturally results from these fundamental truths. Besides, these fundamental truths give light to each other ; so that if once the glory of God, the Supreme Governor of the world, is seen, the reason and nature of his law will be plain : and if that is plain, the design of the incarnation and death of the Son of God will be evident ; and then the whole gospel plan will naturally open to view, and appear to contain a complete system of religious sentiments, harmonious and consistent throughout, perfect in glory and beauty. And while we discern the opposition of this system of truths to every vicious bias in the human mind, the nature and necessity of the regenerating and sanctifying influences of the Holy Spirit to bring us rightly to understand the gospel, see it in its glory, and love and practise it, will be *easily discerned*. And at the same time every one well acquainted with his *own heart* may discern the true source of all the various errors which have been broached in the Christian world ; for the root of *them all* is in the heart of every child of Adam.

To assist the candid, inquisitive reader to look down into the bottom of truth and error, and see things in their original sources, and in their mutual connexions, that the true scripture scheme may
rise

rise into clear view, and the first spring of all the chief errors now in vogue may be clearly discerned, is the design of the following sheets.

The reasonings are not built upon here and there a scripture text, detached from its connexion with its context, to carry away the reader's mind with the mere sound of words; rather all the reasonings are at bottom founded on scripture facts, viewed in a scripture light, facts which cannot be denied without giving up our baptism and overthrowing Christianity by wholesale; and a chief design is, to lead all parties, if they will but attend to the subject, to see that the great doctrines of the gospel are not disputable points, yea, so far from it, that there is no consistent medium between the ancient apostolic Christianity and infidelity."



SUBJECTS FOR CHRISTIAN CONFERENCES.

MESSRS. EDITORS,

The importance and utility of Conference Meetings have been felt and acknowledged by Christians in every age of the church. If you think it will conduce to the pleasure and edification of such meetings to publish the following Questions on texts of scripture, suggested by the Rev. John Willison to a society of young men in Edinburgh, as Subjects for their Conference, you will gratify a constant reader by inserting them in the Mass. Miss. Mag. E.

FROM *Acts* ii. 37. *Question.* When may the heart be said to be pricked and savingly convinced of sin?

John xvi. 8. Q. What is the difference between the convictions of natural men, and these of true penitents?

Isa. xxvi. 18. Q. 1. Whence is it that convictions prove abortive? Q. 2. How to prevent this evil?

1 Thess. v. 19. Q. How are persons guilty of quenching the Spirit?

Luke xiii. 3. Q. What are the marks of repentance unto life?

Matt. v. 4. Q. What are the marks of right mourning for sin?

Psal. xcvi. 10. Q. What are the signs of true hatred of sin?

Ezek. xxxvi. 26. Q. What are the evidences of a heart changed from stone to flesh?

Psal. li. 17. Q. What is the broken heart that is so acceptable to God?

Tit. i. 1. Q. What are the characters of the faith of God's elect?

John iii. 3. Q. What are the marks of the new birth?

Matt.

Mat. xviii. 3. Q. Who are these converts that are become as little children?

Eph. ii. 1. Q. What are the signs of a spiritual resurrection?

Matt. v. 6. Q. Who are they that hunger and thirst after righteousness?

Psal. ix. 18. Q. Who are the poor and needy ones, whom God will not forget?

2 Cor. v. xvii. Q. What are the marks of a new creature?

Matt. vii. 24. Q. Who are they that build on a rock?

Matt. vii. 26. Q. Who are they that build on the sand?

Isa. xxviii. 17. Q. What are the lying refuges which many deceive themselves with?

Heb. vi. 18. Q. Who are these that have truly fled for refuge to Christ?

Rom. x. 3. Q. Who are these that go about to establish their own righteousness?

Matt. v. 16. Q. Wherein our righteousness must exceed that of the Pharisees?

Phil. iii. 3. Q. 1. Who are these that worship God in the Spirit? Q. 2. Who are they that rejoice in Christ Jesus? Q. 3. Who are they that have no confidence in themselves?

Luke i. 53. Q. 1. Who are the hungry whom God fills with good things? Q. 2. Who are the rich he sends empty away?

Isa. lvi. 6. Q. What are the characters of these that have taken hold of God's covenant?

2 Chron. xxx. 8. Q. Who are they that have truly yielded themselves to the Lord?

Phil. ii. 13. Q. How may we know if the *will* be renewed by the Spirit of God?

Matt. v. 47. Q. Wherein must we exceed the ordinary sort of professors of religion?

Rom. vii. 24. Q. Who are the true wrestlers against the body of death, or indwelling sin?

Gal. v. 17. Q. What is the difference betwixt a renewed and unrenewed man's struggling against sin?

Rom. viii. 7. Q. Who are the carnally minded, and who the spiritually minded?

Phil. iii. 9. Q. What are the marks of these who are found in Christ, and clothed with his righteousness?

John xv. 5. Q. What are the evidences of a vital union with Christ?

2 Cor. ix. 15. Q. Who are these that are truly thankful for a crucified Jesus?

Zech. xii. 10. Q. Who are they that look in a right manner to a pierced Saviour?

John xvii. 3. Q. What are the marks of a saving knowledge of God and his Son Jesus Christ?

Gal.

Gal. ii. 20. Q. 1. What is it to live by faith upon the Son of God? Q. 2. How to live by faith on him in great trials? Q. 3. How to attain the assurance of Christ's love to us?

Matt. vii. 17. Q. How to know if the fruit we bring forth be good or bad?

Matt. v. 16. Q. When our light may be said to shine before men, to the praise and glory of God?

John xii. 21. Q. What are the marks of a saving sight of Christ in ordinances?

Psal. lxxxiv. 10. Q. Why believers do so highly esteem a day in God's courts?

1 Pet. ii. 7. Q. 1. What is it in Christ that is so precious to believers? Q. 2. How may we know if he be truly precious to us?

Rev. ii. 4. Q. 1. When our love may be said to be decaying? Q. 2. How to cure this decay?

2 Pet. iii. 18. Q. 1. What are the best means of growing in grace? Q. 2. What are the marks of a growing Christian?

James i. 6. Q. What is it to pray in faith?

Jude v. 20. Q. 1. What is it to build up ourselves on our most holy faith? Q. 2. What is it to pray in the Holy Ghost?

Jude v. 21. Q. By what means shall we keep ourselves in the love of God?

Rom. viii. 16. Q. How doth the Spirit witness in us that we are God's children?

Rom. viii. 26. Q. How doth the Spirit help our infirmities in prayer?

Eph. iv. 30. Q. What is the Spirit's sealing work in believers?

Hosea vi. 4. Q. 1. What is the cause of the evanishing of our good frames? Q. 2. How to prevent our losing them?

Psal. xviii. 21. Who may say they have not wickedly departed from their God?

Psal. xviii. 23. Q. 1. How may we know our predominant sin? Q. 2. How shall we conquer it?

Rev. iii. 2. Q. 1. What are the symptoms of grace in decay? Q. 2. What are the causes of it? Q. 3. What are the means of reviving it?

Job xxiii. 3, 8. Q. What course shall they take, who have been long in darkness, and cannot find God in duties or ordinances?

Job xxiii. 4. Q. What are the best arguments to fill our mouths with in prayer?

1 Pet. v. 5. Q. Who are these Christians that may be said to be clothed with humility?

2 Cor. xii. 7. Q. How shall we prevent spiritual pride, and being lifted up with our attainments?

Psal. xvii. 5. Q. How shall we be kept from backslidings after solemn engagements?

Psal.

Psal. xxx. 6. Q. How to prevent falling into security after God's kind dealings?

Gal. vi. 16. Q. How should we walk so as to maintain peace with God and conscience?

Psal. lxxxv. 8. Q. How may we distinguish between a true and false peace of conscience?

Psal. cxix. 19. Q. What is the character of one that may say, I am a stranger in the earth?

Deut. xvii. 19. Q. How shall we read the word with spiritual advantage?

Heb. iv. 2. Q. 1. How shall we hear the word preached, so as to profit by it? Q. 2. What is it to mix faith with the hearing of the word?

Mat. vi. 6. Q. How shall we manage secret prayer aright?

2 Chron. xxx. 19. Q. What preparation of heart is necessary for solemn ordinances?

1 Cor. xi. 24. Q. What kind of remembrance ought we to keep up of the death of our Redeemer?

Heb. xi. 28. Q. How is faith to be exercised in communicating?

Eph. vi. 24. Q. What are the characters of these who love our Lord Jesus in sincerity?

1 John ii. 15. Q. What is that love of the world, that is inconsistent with the love of God?

1 John iii. 14. Q. What are the marks of true love to the brethren?

Mat. v. 44. Q. When is our love to enemies of the right sort?

Mat. vi. 14. Q. How may we get our hearts brought to a forgiving disposition?

Lev. xix. 17. Q. What is the right way of reproving our brother?

Eph. v. 7. Q. How may we become partakers of other men's sins?

Heb. xii. 10. Q. When is affliction for our profit?

Phil. i. 27. Q. When is our conversation as becometh the gospel of Christ?

Gal. vi. 9. Q. How may we prevent our wearying in well-doing?

1 Cor. x. 31. Q. How shall we manage our natural and civil actions to the glory of God?

Rom. x. 1. Q. What means may we use for the conversion of others?

Mat. xxv. 6. Q. How should we meet and entertain Christ, when coming by his Spirit to the sinful land?

2 Tim. iv. 8. Q. How shall we attain to a real love of Christ's appearing?

HARMONY

HARMONY OF SCRIPTURE.

SUCH a beautiful order and harmony subsists between the great and essential principles of Christianity, that, where it is truly received and properly understood, each doctrine is clearly seen to be intimately connected with the rest, in a manner which could not be conceived on a superficial acquaintance with divine truth. For example, were the doctrine of human depravity, and the strict requirements of God's holy law, really felt and acknowledged, the Saviour, in whom we all profess to believe, could be no longer thought of with indifference, and almost discarded from modern pulpits: nor would the morality of Socrates and Plato be substituted for the divinity of St. Paul. For, alas! why is this, but because men are ignorant of the great end for which the Son of God became incarnate, and unconscious how greatly they stand in need of the salvation which he died to purchase, and which he is now exalted to bestow?

 CHRISTIAN ZEAL.

IN almost every other cause except religion, in every other relation but that of man to his Creator, ardour and fervency of spirit; fidelity, zeal, alacrity, and love are not only allowed, but admired. Who ever complained of a person's being too grateful to his benefactor, or too faithful to his friend? a child that was too dutiful to his parent, or a patriot too devoted to his country? And yet, how common is it to hear people censured for too much devotedness to their God! "The Almighty," say they, "does not expect such strictness, nor require so much of our time to be employed in his service; and if we do but perform our duties to our fellow creatures, it is of little moment what we think in matters of religion." As if our behaviour to our fellow worms were of more importance, than the disposition of our hearts towards the glorious Author of our being! as if it were possible to love too much, or serve too diligently, HIM, who is infinitely wise and good, and who hath this claim above all on our affections—that "he sent his son to be the propitiation for our sins!" Surely, as the poet observes,

"On such a theme 'twere impious to be calm,
Passion is reason, transport temper here."

Young.

EMPLOYMENT

EMPLOYMENT OF HEAVEN.

THE felicity of heaven is represented as consisting in the continual service of God, and the society of holy angelic spirits. And can it be doubted that a great revolution must take place in the minds of most men to fit them for the enjoyment of a state like this? Can it be supposed that they who seek for happiness in earthly pursuits, would be delighted with such employment and society? or that those who have hitherto said of the Lord's day, "what a weariness it is!" would rejoice to keep an eternal Sabbath in heaven? It is true, indeed, that we all naturally desire exemption from suffering, and must be pleased with the thoughts of eternal felicity; but then every one will *imagine* a heaven adapted to his prevailing inclination. The ambitious will amuse himself with ideas of splendour and exaltation; the dissipated and licentious would, with Mahomet, desire a paradise replete with the gratifications of sense; and the philosophic, perhaps, with peculiar self-complacency and proud contempt of the former, will look forward to a state where, emancipated from the narrow limits by which he is now confined, he shall range, without restraint, through the unbounded fields of science, and be continually making new acquisitions in the discovery of truth. The weight of misery and oppression, too, under which numbers groan, may extort a sigh for that land, where the "wicked cease from troubling, and the weary are at rest." But the Christian only, taught by divine grace to see the vanity and insufficiency of all sublunary enjoyments, the glory of the divine perfections, and the beauty of holiness, *really* desires the heaven described in the scripture, for what it is in its *own nature*; and conceives aright of the happiness that is to be found in the presence and service of God.



ON THE TRINITY.

WE are baptized into the sacred name of the Father, the Son, and the Holy Ghost. But, it is to be feared, according to the religion most prevalent in the present day, that the character and offices of the Son and of the Spirit are almost entirely neglected and overlooked; and this, by persons who do not avowedly deny the deity of either. It was far otherwise with the primitive Christians. While we find the disciples of old, often expressing their gratitude to God the Father for having provided the way of salvation, we may observe them also declaring their reliance on the atonement and merits of the Son, with a high sense of his love and condescension; "unto Him that loved us, and washed us from

our sins in his own blood, and hath made us kings and priests unto God and his Father; unto him be glory and dominion forever." And their dependence on the Holy Spirit as the Author of all grace and consolation: "The Spirit helpeth our infirmities, for we know not what to pray for as we ought, but the Spirit itself maketh intercession for us." "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." These, without other instances, too numerous to adduce, may suffice to shew the ideas that were entertained in the apostles' days on this momentous subject.

Let no one deem it a matter of indifference, what he thinks on so important a part of divine truth. If the infinite God has indeed vouchsafed to give us a revelation of himself, he most certainly requires us to receive his testimony with submission and simplicity. And it cannot reasonably be supposed, that when we are favoured with every means of instruction, the Almighty will accept that worship which is offered up to him under a notion of his character and attributes, which is essentially erroneous. This is not to adore the God of the Bible, but a being formed by our own imagination: and we are told that "all men should honour the Son, even as they honour the Father;" and, that "whosoever denieth the Son, the same hath not the Father."

Throughout the New Testament we find the same divine attributes of omnipresence, omniscience, and almighty power ascribed to the Father, the Son, and the Holy Spirit; the same supreme love and obedience required from us by Jesus Christ, as is declared to be due to God alone. And, therefore, it must certainly be inferred, that not only are we, in order to our acceptance, bound to *acknowledge* this important mystery, but really to glorify God, as Father, Son, and Spirit, by our habitual dependence on each, in the great concern of our salvation; and by constantly living to the praise of this incomprehensible Being, to whom we owe such inexpressible obligations.

TRUE HAPPINESS.

IN vain do we seek for happiness in the world. We shall never find it out of the school of Christ. Here genuine peace indeed resides. Not because the disciples of Jesus are endowed with more external advantages, or are more exempted from sufferings and disappointments than others, for they have often a larger share of them, but because "*humility is the parent of contentment*;" and he who has been led to see his desert of God's displeasure, and at the same time is possessed of a lively hope in his mercy through the merits and mediation of his Redeemer, will not be apt to

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murmur at the dispensations of Providence, and to think himself hardly dealt by, when he sees numbers all around, no worse by nature than himself, enduring many evils from which he is exempt, and devoid of various comforts with which he is endowed. Rather, like the patriarch Jacob, he will be ready to say, "I am not worthy of *the least* of all the mercies and of all the truth which thou hast shewn unto thy servant." The consideration, too, of the Redeemer's example will have a powerful effect to reconcile his servant to a life of hardship, poverty or contempt. While he contemplates the Lord of glory, born in a stable; lying in a manger; at one time enduring hunger, thirst, and weariness; at another, making a thankful repast on some coarse barley bread and a few small fishes; he will see how ill it becomes the Christian to desire the honours and luxuries of life, and thus learn with the apostle, "in whatever state he is, therewith to be content."

And should it even please the Father of mercies to visit his friends and followers with the heaviest afflictions, the recollection, that all events are under the disposal of infinite wisdom and goodness, will repress the rising murmur and diffuse a delightful calm through the soul, far superior to the exultation that arises from earthly prosperity. Even in these days, the consolations of religion are sometimes seen to raise the greatest sufferers above all their temporal afflictions, and to make them triumph, when human nature, unsupported, would sink into dejection or despair.

Who but the Christian, for instance, can look with steadfastness and serenity, nay, often with joy and gladness, on the approach of that solemn hour, which will not only separate him from the most loved earthly scenes and companions, but convey his spirit to an untried, unchangeable state, and bring him into the awful presence of an infinitely great and holy God? *Infidelity* will indeed sometimes, though seldom, steel the heart against such important considerations; and the lamentable ignorance in which most men live, both of God and of themselves, may draw a veil over these tremendous scenes, and sooth them into a fatal stupor and security. But it is the sincere disciple of Christ alone, who, at the same time that he impartially reviews his whole conduct, and sees sin in all its malignity and awful consequences, can resign his soul, with the most perfect composure, and a hope full of immortality, into the hand of Him who made it.

ANECDOTES.

THE BIBLE AMONG SAILORS.

AS I was walking along the town some days since, I met a number of sailors, who, when they saw me coming, said, *that's he, that's he!* But instead of meeting me on the pavement,

ment, they stepped into the road, took off their hats, made very low bows, and said, 'God bless you, Sir, God bless you, Sir.' At first I thought that, seeing me in black, they were disposed to make me the object of a little pleasantry, and was passing on; but being struck with the seriousness of their countenances, and the propriety of their deportment, and recollecting the face of one or two of them at my place of worship, whose attention and tears remarkably attracted my notice at the time, I stopped and said, "Well, my lads, do you know me?" 'Yes, Sir,' said one, 'and love you too.'—"Love me, for what?" 'Because you love my Master.' "Who is he, king George?" 'Yes, Sir, and a very good man too: But king Jesus I mean.' "I am happy you consider him your master; but how did you know me?" 'Because several of us heard you yesterday three times, and I never had such a day since I was born. About two years ago I was as wicked a fellow as any in the ship, but when we put into I went to see an aunt of mine, who talked to me about my being such a great sinner; told me what would be the consequence if I continued so, and gave me a Bible, which I promised to read. When I went on board I read it, and soon began to feel I was a vile and a lost sinner. I then read it to some of my shipmates, and you cannot think what views we had of our lost state, and of salvation by Jesus Christ, and that without any of man's instruction. When we came into port, having been out near two years, we asked to spend our Sunday on shore, and the captain gave us leave. We went to hear you three times, and you cannot think how I wondered that you should know all I felt, and sometimes I wonder how I should have felt all you said. You were describing how a renewed soul pants after holiness. O how sweet that was to me! (smiling and weeping) I am sure I do as sincerely long to be holy as I do to be happy. Do not you think it must be the Spirit of God that made me feel this?" I replied, "I hope so; especially if your conduct corresponds with this profession." One of them answered, 'The Lord knows we have nothing to boast of; but blessed be God, I believe neither our officers nor shipmates have any thing to accuse us of. They would not send us on shore for errands for them, if they did not know that we were honest and sober.' "I am very much pleased with your conversation:—what ship do you belong to?" 'The ——— Frigate, captain ———.' "Are there any more on board, of the same opinion with yourselves?" 'Yes, Sir, there are several of us, when opportunity offers, meet for reading and prayer, and we hope there are six of us who are truly born again, who were all vile sinners two years ago, but have been taught to love God by reading the Bible.' ☞ What an encouragement this, to give away Bibles and good books!

THE NOBLEMAN AND HIS SERVANT.

A NOBLEMAN, who had a very valuable cane, called his servant to him one day, who was going to leave him, and presented it to him, bidding him to keep it until he should find a bigger fool than himself to bestow it upon; for the servant was quite underwitted. The servant accordingly took the cane, thanked his master, and left him. Some years after this, the servant, hearing his master was dangerously sick, went to visit him; but finding him so extremely weak did not dare to speak to him; but stood weeping over him for some time. Presently the gentleman lifted up his eyes, called his servant by name, and loudly exclaimed, Oh, I am going!

Servant. But where are you going?

Master. I am going to another world.

S. To another world! And shall you be back in so many days?

M. No.

S. Shall you be back in so many weeks?

M. No.

S. Shall you be back in so many years?

M. No.

S. When shall you be back?

M. Never.

S. Never! And what provision have you made for your journey?

M. None at all.

S. None at all! Here, Sir, said the servant, to you belongs the cane; with all my weakness, never was I guilty of such extreme folly as this!

Religious Intelligence.

UNITED STATES.

AN ACCOUNT OF THE MASSACHUSETTS SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE success of individuals and of societies, in disseminating Christian knowledge by means of religious tracts and otherwise, particularly the very successful and impressive example of a society in London,* long since instituted for that

pious purpose, having engaged the attention of several persons in the vicinity of Boston, they were induced to confer repeatedly together on the best means of promoting the same important object. The result of their consultations was a persuasion,

* The Society, referred to, is "the Society for promoting Christian Knowledge," which was founded in the year 1698. That Voluntary Society pro-

ceeded with unanimity and zeal "in promoting the real and practical knowledge of the true religion by such methods, as appeared to them from time to time

sion, that the civil, the moral, and the everlasting interests of their fellow men might be essentially promoted by united and systematic exertions for diffusing evangelical truth. The following *Constitution of the Massachusetts Society for promoting Christian Knowledge* was accordingly draughted; and after mature deliberation it was signed by the Founders of the Society on the first day of September, 1803.

THE CONSTITUTION.

DEEPLY lamenting, not only the increase of irreligion and infidelity among the inhabitants of our native land in general, but also the decay of evangelical piety among professors of Christianity in particular; and sincerely regretting that so many among us want either the disposition or the means of supplying themselves and their families with such books and treatises, as are best calculated to promote both in themselves, and in their children and domestics, the true knowledge and spirit of the gospel; and anxiously

time to be most conducive to that end, till toward the conclusion of the year 1701; when, at their instance, a Charter was obtained from king William III, whereby all the then subscribing members of their society, with other persons of distinction in church and state, were incorporated, for the better carrying on that branch of their designs, which related to the plantations, colonies, and factories beyond the seas, belonging to the kingdom of England. But their charter being limited to foreign parts, and the business of that corporation being hitherto confined to the British plantations in America, most of the original members of this Voluntary Society still continued to carry on, in that capacity, their more extensive designs for advancing the honour of God, and the good of mankind, by promoting Christian knowledge both at home and in other parts of the world, by the best methods that should offer. They are therefore a society distinct from that corporation."

The principal methods, adopted by the society for promoting their pious

desirous of contributing, according to our ability, to the increase of the "knowledge of the truth, as it is in JESUS;"

We, whose names are underwritten, do hereby, in the fear of God, and love of man, solemnly associate ourselves, for the benevolent purpose of promoting *evangelical truth and piety*; in the first place, by a charitable distribution of some of the *best religious books and tracts* "among poor and pious Christians, to whom such writings may be peculiarly grateful, and also among the inhabitants of new towns and plantations, or other places, where the means of religious knowledge and instruction are but sparingly enjoyed;" and in process of time, if ability permit, and circumstances appear to require it, by supporting *charity schools*, or pious *Missionaries*, in the places just described, for the express purpose of instructing and establishing the young and ignorant in the truth of the gospel, and in the great doctrines and duties of our *holy religion*; by the name of the *Massachusetts Society* for

object, were the same as they had previously been. The first was to procure and encourage the erecting of charity schools, in all parts of the kingdom. The number of these schools in 1802 amounted to 179, in which were 4180 boys, and 2928 girls. The whole number of children, educated in these schools at that period was 69,837.

Another method, adopted by the society, was "to disperse both at home and abroad, Bibles, prayer books, and divers sorts of religious tracts." They have accordingly distributed "an incredible number of them in such manner, as, they have reason to hope, has tended to the great increase of the knowledge and practice of our holy religion."

Beside these general designs, the society has supported missions in the Scilly Islands, and in various parts of Asia and Africa. These missions have been attended with very encouraging success; to the salvation, it is probable, of many thousands of the inhabitants of those heathen countries.

for promoting Christian Knowledge; and on the following fundamental principles, which, together with the foregoing preamble, are hereby adopted and declared to be the Constitution of this Society.

I. No person shall ever be elected or admitted a member of this society, who is reputed or suspected to be an atheist, infidel, or skeptic; or who is not of sober life and conversation.

II. No atheistical, deistical, skeptical, heretical, nor immoral book or tract, nor any book or tract, that is tinged by any such principle or sentiment, shall ever be purchased, printed, published, or distributed by this society.

III. The books, to be distributed by this society in the present and in all future time shall be "Bibles, Testaments, and Psalters;" and such books of human composition, and such only, as are directly and happily calculated to establish the truth, and to preserve "the essential and distinguishing doctrines of the gospel, as professed by our pious ancestors, the first settlers of New England; viz. the Westminster Assembly's Shorter Catechism, Dr. Watts' Divine Songs for Children, Dr. Hemmenway's Discourse to Children, Dr. Doddridge's Advice to the Master of a Family, on family religion, his Sermons on the religious education of children, his Rise and Progress of Religion in the Soul, Mason's Treatise on Self Knowledge, Henry's Discourse concerning meekness, and Orton's Discourses to the aged;" which are to be considered, as marking the characters of other books, which may be distributed consistently with the true design of this Society.*

IV. This Society shall meet once at least every year, and as much oftener, as may be necessary; and the annual meeting, unless some special reason render it inexpedient, shall always be in the month of May, and in the town of Boston.

* The Society distributed in the year 1804, 6253 Tracts: And in 1806, 8661.

V. At each annual meeting shall be chosen by ballot a President, Vice President, Clerk, Secretary, Treasurer, and Librarian, and also any other annual officer, or assistant officer, which experience may render necessary; which officers shall continue to discharge the duties naturally belonging to their respective offices, or specially annexed thereto by the Constitution or order of this Society, until their places be supplied by new elections. But, if any of the said offices be vacated by death, resignation, or otherwise, and the good of the Society require it, such vacancy shall be supplied at the next meeting of the Society, or at a special meeting regularly notified.

VI. The six officers, named in the fifth article, shall at present constitute a Board of Directors, and in all future time they shall be Directors ex officio; but, whenever the number of the Society shall be increased to 25, three additional directors shall be chosen by ballot at the next annual meeting; and whenever the Society shall contain fifty members, three more Directors shall, in like manner, be added to the former nine; but the number of Directors shall never exceed twelve; and a majority of either of the afore-said three numbers respectively shall constitute a quorum for common purposes.

VII. So long as the Society shall not contain more than twenty five members, seven members shall make a quorum; when the number shall be more than twenty five, and not exceed forty, eleven members shall constitute a quorum; and, after the number shall exceed forty, fifteen members shall ever constitute a quorum for transacting all common and ordinary business.

VIII. All meetings of the Society and of the Directors shall be opened with prayer. At every annual meeting of the Society the Constitution shall be read; and at every meeting shall be read the transactions of the meeting immediately preceding it, and also the transactions of the Board of Directors between the last and

and present meeting of the Society.

IX. All special meetings of the Society shall be called by the President, or in his absence by the Vice President, in virtue of a regular vote of the Directors to this purpose; and the notice shall be given, if the nature of the business permit, in two or more public newspapers ten days at least before the day assigned for such meeting. But, whenever it may be inexpedient to notify a special meeting in the public papers, written or printed notifications, expressing the nature of the business, requiring such meeting, shall be sent, as early as practicable, to all members living within thirty miles of the place, designated for holding such meeting.

X. As the success of this Society must, under God, chiefly depend upon the character of its members with respect to their religious principles, their piety, benevolence, prudence, activity, integrity, firmness, zeal, and perseverance; the election of members shall be conducted in the following manner: All nominations shall be first made in the Board of Directors by some one of its number, who shall in the first place give the character of the person nominated, of which character a public profession of the Christian religion shall be an essential part, and then enter his name, title, and place of abode, in a book kept by the Clerk for the entry of nominations, subscribing the same with his own name. At the next meeting of the Directors, provided it be not within a fortnight after the nomination, the person so nominated, may be balloted for; and, if the nomination be approved by three fourths of the whole Board, it may then be reported to the next meeting of the Society, as approved by the Directors; but shall not be acted upon by the Society, before said nomination shall have been officially announced to the Society ten weeks at least, that each elector may have sufficient time to satisfy himself concerning the real character of the candidate. At the next

meeting however of the Society, which shall be of the requisite distance in time, the person nominated and approved, as aforesaid, may be balloted for; and, if it be found by ballot, that there is a concurrence of three fourths of all the members present in favour of his election, he shall be declared by the President to be elected a member of this Society.

XI. It shall be the duty of the President to preserve order and decorum in all meetings of the Society and of the Directors; to lay before them the articles of business necessary to be transacted; to put motions, after they have been seconded and fairly discussed; to call special meetings; to sign orders, drawn on the Treasurer, as provided in this Constitution; and to give his vote on all questions before the Society, on which the members may be equally divided, by which vote such questions shall be decided; but in all questions before the Directors, the President shall have a right to give his vote as well, as ballot, in common with the other members of the Board; and, whenever the votes or ballots in any case shall be equal in number, the question, thus pending, shall determine according to the vote or ballot of the President.

XII. In the absence of the President from any meeting, or in the event of his death or resignation, the Vice President shall possess all the powers and perform all the duties of the President; and in the absence of the President and Vice President, the oldest Director present shall preside at such meeting, and perform the common duties appertaining to the President.

XIII. Two books shall be provided for the use of the Clerk; in one of which shall be recorded the Constitution of this Society, subscribed by the Founders; and in some convenient part the Clerk shall enter the names of all elected members, their titles, places of abode, and times of election; also in some part a distinct catalogue of benefactors, when known, together with their donations;

donations; and likewise all the transactions of the Society at their meetings. In the other book he shall record the transactions of the Directors at their meetings; the books and pamphlets distributed, specifying the authors and titles, with the number of copies under each title, and the names of the persons, by whom, and the places where distributed; together with a summary account of any remarkable effects thereby produced. It shall also be his duty to notify all meetings of the Society and of the Directors, whether stated or special, agreeably to constitutional directions of the President.

XIV. It shall be the duty of the Secretary to write letters of business; and, as may be thought expedient and useful by the Directors, to correspond with men of information, piety and active zeal, and with similar Societies in different parts of America; and also with Societies or individuals in foreign countries, engaged in like plans for promoting Christian knowledge, that this Society may avail itself of their wisdom and experience; preserving copies of all letters of importance, which, with the answers, if received, he shall communicate, as may be required, both to the Society and to the Board of Directors, at their respective meetings. He shall also acquaint all members elect with their election; and such as may be citizens of this Commonwealth, with the conditions of admission into the Society; and shall communicate to the Society, as soon as may be, all letters in answer to such information, that the constitutional record of additional members may be made.

XV. The Treasurer shall be bound, with two sureties, in a reasonable sum, to be determined by the Directors, to a faithful discharge of the duties of his office; which shall be to vest or dispose of monies, agreeably to the determination of the Directors, and to hold in safe keeping all deeds, bonds, notes, and other evidences of pro-

perty, belonging to the Society; to keep a fair and regular account of the same, and of all monies received for the Society by gift, bequest, subscription, or otherwise; to collect all dues, and to discharge all debts of the Society.

XVI. No payment shall be made, nor money advanced, nor obligation given by the Treasurer, except by an order of the Directors, signed by the President. The Treasurer's accounts shall, previously to every annual meeting, be carefully audited by a Committee, appointed for that purpose, which committee shall make a written report to the Society, at the annual meeting, of the state of its funds, specifying all receipts and expenditures within the year; which report, or such parts of it, as may be deemed expedient, shall be published, together with the proceedings of the Society, so far as may be useful, whenever the Society shall direct.

XVII. It shall be the duty of the Librarian to receive and keep all books, pamphlets, and papers, committed to him either by or for the Society; to keep a fair and particular account of the same, specifying their titles, and the number under each title; to deliver and distribute the same according to order of the Directors signed by the President or presiding officer; and quarterly to lodge with the Clerk an abstract of all such property, which he has received within said quarter, and likewise of all books and pamphlets remaining on hand, particularly specifying the number of each kind.

XVIII. The Directors shall meet quarterly on such days in the months of May, August, November and February, as may be found most convenient, and as much oftener as they may deem necessary for the good of the institution; and any meeting may be continued by adjournment. Special meetings of the Directors may be called at the discretion of the President, or at the united request of any three of the Directors; the notification in either case expressing, if expedient, the

the object of such meeting; the time and place however of the first meeting of the Directors shall be determined at the first meeting of the Society.

XIX. The Directors shall have power, and it shall be their duty, in strict conformity to the design of this Institution, as expressed in the preamble, and as guarded in the second and third articles, to determine, as the funds will permit, what books and pamphlets shall be distributed, in what numbers and places, and by what persons; and also to adopt measures and give directions for procuring the same upon the most reasonable terms. And, whenever in the opinion of the Society the fund will enable them to apply a part of their income to the support of schools and Missionaries for the purposes aforesaid, and the good of mankind shall require it; the Directors shall erect so many schools, and employ so many Missionaries, and in such places, as shall be determined by the Society. All contracts for books and pamphlets for distribution, and with teachers of schools and missionaries for the service of the Society, shall be made by the Directors, or by their order, and they shall draw upon the Treasurer for the payment of such contracts.

XX. It shall ever be the duty of each member of the Society to solicit, among his acquaintance, benefactions and subscriptions for the use of the Society, and in every way to promote the object of its institution.

XXI. No person, being an inhabitant of the Commonwealth of Massachusetts, shall be admitted into this Society, before he shall have paid to the Treasurer, for the increase of the original fund, ten dollars at least, (and from persons of considerable property may not a proportionably larger sum be expected?) which payment shall be considered, as acceptance of membership.

XXII. Every member of this Society, being an inhabitant of the Commonwealth of Massachusetts,
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shall subscribe and pay yearly into the hands of the Treasurer, for annual distribution and expenditure, not less than five dollars; (more from the wealthy would be acceptable for the same benevolent and pious purposes) and, should any member neglect to pay to the Treasurer the said sum of five dollars for three years, such neglect, unless excused by the Society on the principle of inability, shall operate as a forfeiture of his membership, and his name shall accordingly be erased from the list of members.

XXIII. Should any member become an atheist or infidel in principle, or grossly impious or immoral in practice; or should he in any way become inimical to the Society, or opposed to its object; upon such notice, and upon such process, as the Society shall require, he shall be expelled, and his name forever erased from the list of members.

XXIV. To provide against casualties and the certain effect of the natural depreciation of money, as well as to produce, if it may be, an increasing capital fund, corresponding to the increasing numbers and exigencies of the poor and destitute; it is established for an immutable principle, that only five sixth parts of the annual interest of the original or capital fund, however increased by donations, legacies, or otherwise, shall ever be expended in any one year; and that the other one sixth part of said interest be sacredly added to the capital, for the purposes aforesaid. Accordingly, in all transactions of the Society, a due distinction will be observed between property given or bequeathed to the Society for the increase of its original fund, and monies or other property given or subscribed for annual distribution or expenditure.

XXV. That this Society may be rendered more extensively and permanently useful, this Constitution is hereby declared capable of such alterations and improvements, as time and experience shall prove to be necessary and conducive to the promotion of its object in the highest degree;

degree; provided always, and let it be sacredly regarded, that no alteration in any article of this constitution, as now subscribed, shall ever be made, nor any new article added to it, which shall not coincide with the true object, of this Society, as expressed in the preamble, and also with the first three articles of this Constitution; which three articles shall never be altered. And be it further provided, that no such alteration of or addition to the Constitution shall ever be made, but upon very serious deliberation and discussion; nor, unless with the concurrence of five sixths of the Directors, regularly convened, three months previous notice of the proposed alteration or addition having been given each Director in writing; nor with such concurrence, unless three fourths of the votes of the members regularly assembled and present at a meeting, containing more than one half of the whole number of members within the Commonwealth of Massachusetts, be in favour of said alteration or addition; the same, as approved by the Directors, having been duly communicated, and entered on the Clerk's minutes, at a meeting of the Society, at least six months previous to the decision. Moreover, whenever any such alteration or addition shall in fact be made, the name of those Directors, who approved the same, shall be entered on the records of the Society.

Lastly, with the sole view of promoting the object of this association, as stated in the preamble, and agreeably to the principles and rules just delineated, we the subscribers do hereby severally engage to deposit as soon as may be, with the first Treasurer of this Society, the sums respectively annexed to our names; which sums, when collected, will constitute the original fund of this Society; and this fund, together with whatever additional sums or subscriptions it may please God to excite others to make, we solemnly covenant and engage to devote and apply, according to our best ability, to the purpose of promoting *evangelical truth and piety*,

as herein first expressed; in doing which we humbly hope that we are making an acceptable sacrifice to that BEING, who would have all men to be saved, and come to the knowledge of the truth; and also a sincere, though infinitely small acknowledgment to HIM, who hath redeemed us to God by his blood. Wherefore, fervently imploring for ourselves, and for all others, who may at any time be concerned in the conduct of this institution, and for its friends, patrons, and benefactors, the divine blessing and direction; and in testimony of our being freely and firmly bound by these premises, we have hereunto severally subscribed our names, and the sums thereto respectively annexed,* this first day of September, in the year of our Lord one thousand eight hundred and three.

<i>Samuel Abbot</i>	<i>William Greenough</i>
<i>Daniel Chaplin</i>	<i>Abiel Holmes</i>
<i>William Coombs</i>	<i>Jedidiah Morse</i>
<i>Joseph Dana</i>	<i>Eliphalet Pearson</i>
<i>Jonathan French</i>	<i>John Phillips</i>
<i>Caleb Gannett</i>	<i>John Treadwell.</i>

FOREIGN.

TRANSLATION OF THE HOLY SCRIPTURES.

Proposals for a Subscription for Translating the Holy Scriptures into the following Oriental Languages:

<i>Shanscrit,</i>	<i>Telinga,</i>
<i>Bengalee,</i>	<i>Burmah,</i>
<i>Hindoostanee,</i>	<i>Assam,</i>
<i>Persian,</i>	<i>Bootan,</i>
<i>Mahratta,</i>	<i>Tibet,</i>
<i>Guzerattee,</i>	<i>Malay,</i>
<i>Orissa,</i>	<i>and</i>
<i>Carnata,</i>	<i>Chinese.</i>

I. THE Languages current in the British Empire in the East, are the Persian, Hindoostanee, Bengalee, Mahratta, Guzerattee, Orissa, Carnata,

* No account of the funds of the Society being intended to be given in this publication, the sums subscribed by the founders, the sums received from members, and the donations, which have been generous, are omitted.

Carnata, Tamul, Telinga, Cingalese, and Malay. The common parent of most of these is the ancient SHANSKRIT, which is understood and sometimes spoken, by the learned in Hindoostan, as the LATIN by the learned in Europe; and mixes with other dialects beyond the confines of India.

II. The scriptures were translated into the Cingalese language at an early period by order of the Dutch government; and the Cingalese Christians are now numerous on the Island of Ceylon. A version in the Tamul tongue was next produced by the Protestant Missionaries in the Deccan, which has passed through several editions; and the Christian churches, which use the Tamul Bible, pervade several districts. In Bengal, a translation of the New Testament into the Bengalee language was lately published by us; of which a large impression was quickly distributed; and a second edition of 2000 copies of that translation is nearly finished. But the demand for copies by the natives is much greater than our funds enable us to supply.

III. Considerable progress has been made in the translation of the scriptures into four other languages. About three years ago, versions were commenced by us in the Hindoostanee,* and Persian, and afterwards in the Mahratta and Orissa languages. The gospel of St. Matthew in Mahratta is already printed off. The New Testament in Hindoostanee and Orissa is nearly ready for the press; and the Persian is in great forwardness. A fount of types in the Orissa character has been cut for the Orissa scriptures, being the first fount in that character.

* *The New Testament was translated into the Hindoostanee language about 50 years ago, by a Danish Missionary at Tranquebar, and printed at Halle in Saxony in the Persian character; a copy of which is in the library at Tranquebar. A Hindoostanee version of the Psalms was made at the same time, of which there are many copies.*

IV. The expense of translation is by no means considerable, after a press has been some time established. We have calculated that a contribution of 1200 rupees per month, for the term of five or six years, would defray the charges of translation, and of printing 2000 copies of the New Testament in each of the ten languages of India, including the Shanscrit. Of all these the Shanscrit version would, in present circumstances, be the easiest to us, as the grammar is nearly finished, and many learned Pundits are at hand, ready to assist in the work. It would also be the least expensive, since we have already cast a fount of types in that character.

V. We propose to give an edition of the Shanscrit gospels, with the original Greek on the opposite page, for the purpose of facilitating the acquirement of the Shanscrit language by the Greek scholar. To this work will be subjoined a Clavis of Shanscrit words critically analysed.

VI. It is our intention to commence the translation of the scriptures into the Tibet, Bootan, Burmah, Assam, Malay, and Chinese languages, as soon as our funds shall enable us to undertake these works. With respect to the first four of these, we do not apprehend that there will be any difficulty in compiling the necessary grammars, and publishing an accurate version; particularly in the Tibet language, which has been already cultivated by the Romish Mission.

VII. The Malay version may be undertaken with peculiar advantage, as attention has of late been given to the language; and there already exist two ancient translations of the scriptures in the Malay tongue; one in the Roman, and the other in the Arabic character.

VIII. We have it in our power to assure the public that the means of learning the Chinese language (now so much patronised at home from its political and commercial relations) are within our reach. Mr. Joannes Lassar from Canton, Professor of the Chinese language, who

who was lately employed in correcting the official correspondence between the Portuguese at Macao and the court of Pekin, is now resident at the Mission House, Serampore; and under his tuition, three of our number have commenced the study of the Chinese language. About a year ago Mr. Lassar began to translate the scriptures into that language; and some part has already been printed off, from characters cut in wood after the Chinese manner.

IX. Though no doubt remains of the practicability of our undertaking favoured by public support, it cannot be expected that the expensive works here proposed can be carried on to any considerable extent, by a few individuals, who have little to contribute besides their personal and gratuitous labours. If the public should be pleased to favour these objects, (which we humbly hope will not appear unworthy of their countenance) it is intended to form a permanent fund of the subscriptions; the interest of which will be applied to the publication of the works proposed, and of such other works of a similar kind, as shall be proposed hereafter. A report will be published annually in India and in England, exhibiting the state of the funds and the progress of the translations.

X. The design of translating the scriptures into the Oriental Languages has received from home the highest sanction. A resolution to that effect has been transmitted to us by the secretary of a Society lately instituted, entitled "The British and Foreign Bible Society." The secretary's letter is accompanied by a printed account of the Society, which is composed of the following members:

President.

Rt. Hon. John Lord Teignmouth,
Formerly Governor General of India.

Vice Presidents.

Rt. Rev. Lord Bishop of London.

Rt. Rev. Lord Bishop of Durham.

Rt. Rev. Lord Bishop of Exeter.

Rt. Rev. Lord Bishop of St. Davids.

Rt. Hon. Lord Radstock.

Sir William Pepperill, Bart.

Vice Admiral Gambier.

Charles Grant, Esq. M. P.

William Wilberforce, Esq. M. P.

Treasurer.

Henry Thornton, Esq. M. P.

Extract from the Minutes of the Committee of the British and Foreign Bible Society, London, July 23d, 1804.

"RESOLVED, that the Oriental Committee open a correspondence with gentlemen in India, informing them of the establishment of this Society, and requesting their communications respecting the best means of promoting the objects of this institution, with regard to the Eastern Languages."

JOHN OWEN, *Secretary.*
Chaplain to the Bishop of London.

XI. Our hope of success in this great undertaking depends chiefly on the patronage of the College of Fort William. To that Institution we are much indebted for the progress we have already made. Oriental translation has become comparatively easy, in consequence of our having the aid of those learned men from distant provinces of Asia, who have assembled during the period of the last six years, at that great Emporium of Eastern Letters. These intelligent strangers voluntarily engage with us in translating the scriptures into their respective languages; and they do not conceal their admiration of the sublime doctrine, pure precept, and divine eloquence of the word of God. The plan of these translations was sanctioned, at an early period, by the most noble the Marquis Wellesley, that great patron of useful learning. To give the Christian scriptures to the inhabitants of Asia is indeed a work, which every man who believes these scriptures to be from God, will approve. In Hindoostan, alone, there is a great variety of religions; and there are some tribes which have no certain cast or religion at all. To render the revealed religion accessible to men who desire it; to open its eternal sanctions, and display its pure morals to those who

who seek a religion, is to fulfil the sacred duty of a Christian people; and accords well with the humane and generous spirit of the English nation.

XII. It may also be expected that the design will be generally encouraged on the ground of its promoting the diffusion of Oriental literature, and affording new facilities to Europeans in obtaining a knowledge of the various languages of this great Empire. With every translation of the scriptures into a new language, it is intended to give a grammar of that language, if none already exist.

W. CAREY.

J. MARSHMAN.

W. WARD.

J. CHAMBERLAIN.

R. MARDON.

J. BISS.

W. MOORE.

J. ROWE.

F. CAREY.

Protestant Missionaries, in Bengal.

Mission House, Serampore,
March 12th, 1806.

ANNUAL MEETING OF THE RELIGIOUS TRACT SOCIETY.

THE increasing attention to the diffusion of divine truth, by the distribution of religious tracts, was happily evinced at the eighth annual meeting of the Religious Tract Society, on Thursday the 14th of May; when the large room at the New London Tavern was crowded beyond expectation.

A most satisfactory report was presented by the Committee; from which it appeared, that since the commencement of the Institution in the year 1799, upwards of *four millions* of religious tracts have been issued under the auspices of the Society; and that considerably more than one fourth of that number have been sold during the last year.

It also appeared, from the report of the Committee, that as the concerns of the Society have augmented, they have been so conducted as to enable them, with the aid of occasional collections for that purpose, to extend their gratuitous distribution of tracts to the army and navy,

to foreign prisoners of war, and to foreign parts, in a very considerable degree.

It is a circumstance that must afford pleasure to every one who considers the immense injury that is continually done to the morals of the rising generation by the profane stories, ballads, &c. which are circulated to an immense extent, throughout the country, to learn that the efforts of the Society to counteract such publications by the circulation of a series of cheap entertaining tracts, in a similar form, has succeeded, and is increasing to a very considerable extent; and that it promises the most beneficial effects. The religious public might materially aid this important object, by encouraging the hawkers to purchase the publications of the Society for sale, in preference to any other article of that description.

It appears that, at Liverpool and Reading, societies to promote the distribution of tracts have been formed; the members of which are composed of religious persons in the establishment, and among the various branches of Dissenters, united for one general object,—a more enlarged diffusion of religious knowledge. We should be happy to see these examples followed in every large town throughout the kingdom; the beneficial effects which might reasonably be expected from such measures, are incalculable. Societies have also been formed for similar purposes in various parts of the country; for the encouragement of which, the Committee have adopted suitable measures.

Several very encouraging instances of the blessed effects of tracts in the conversion of sinners from the error of their ways, and of awakening the attention of others, who had hitherto neglected divine ordinances, were related by various persons present; and an interesting account of their reception by the Roman Catholics in Ireland, was related by a respectable clergyman, who has been actively engaged in distributing them through a considerable portion of the southern part of that hitherto neglected country.

Obituary.

CHARACTER OF MISS SOPHIA PRENTISS.

OCTOBER 12th, 1807, died Miss Sophia, 2d daughter of the Rev. Caleb Prentiss, late pastor of the first church of Christ, in Reading, Mass. of a consumption, aged 25.

She was naturally agreeable, of a mild and sweet disposition; in her manners modest and unassuming. She possessed a clear intellect, which was improved by a good education.

About the age of 15, she was admitted a member of the church of which her father was then pastor, and exhibited a fair character, from that time till her death. What she exhibited in her last sickness is thought to be a sufficient evidence of her sincerity and uprightness. The writer will therefore pass by many things of anterior date, which added lustre to the amiableness of her character, and take a concise view of her state of mind in her last confinement.

She was under the immediate care of her physician about four months before her death. Sometime in June, she left the Female Asylum, Boston, at which she was a very acceptable assistant, and came to her surviving parent at Reading, in a state of debility, but with a hope of recovering her health. From this period, however, such was the nature of her complaints, she entertained doubts relative to the probability of her recovery. Still she seemed but little alarmed. A contemplative mind, like hers, habituates itself to great familiarity with all the changes it must probably witness. At an early visit from her physician she asked him what he thought of her case? subjoining, lest he should not tell her if he thought her case precarious, *I am not afraid to die.*

On the 4th July, her grandfather, the Rev. Mr. Mellen, who resided in the house, died. Conversing with her upon the subject of mortality, relative to him, she seemed but little moved, and said, in great composure, "I have for some time contemplated my own death with calmness."

Here an assemblage of solemn and joyful considerations, attended with no little surprise and admiration, crowded themselves upon the mind of the beholder. A female in agreeable worldly circumstances; of an age, which has generally been found to be accompanied with as many worldly attractions and attachments as any age; when anticipations of future worldly enjoyments are raised to that point of elevation, beyond which they seldom rise. Yet she could "contemplate her own death with calmness!" An expression of this sort, the writer is sensible, *may* be made by an infidel; but he has evidence that this was not said with insensibility; nor to brave calamity; nor was it the result of a kind of philosophy, which is too often witnessed in cases of extreme adversity; but as she was possessed of a mind easily susceptible of impressions, she did not seem at all to revolt at the most solemn considerations, suggested by the entire revelation of God, in which she was an unwavering believer. She seemed cordially to receive and cherish the high and important doctrines of grace, which lie upon the face of the inspired volume. It was a darling sentiment with her, *that internal holiness is essential in a Christian character, that it lays at the foundation of all true religion, and that holiness of heart will be followed with a holy, sober and righteous life.* As evidence of her piety we have only to refer to the united and coincident testimony of her faith and practice.

In the course of her decline she often spake of her hope in Christ, and the ground of her hope, which was not any righteousness of her own: she did not hope she was a Christian because she was kind, courteous and affectionate; because she had uniformly refrained from notorious infractions of God's holy law; because she performed external duty, and lived in such manner as to be esteemed innocent, and even good in the eyes of men, who look

look only on the outward appearance, although if these lay a foundation for the claim of a Christian hope, she, indeed, might come in with hers; but she rested all her hope upon that sure foundation, that precious corner stone, JESUS, the Rock of salvation. Nor did she even depend upon him for salvation without faith in his blood, which implies a cordial acquiescence in his whole character. After she had done all she could do, she was ready to confess she had done no more than her duty, and was still an unprofitable servant. Instead of dilating upon her good exercises and works, in self-commendation, she would enlarge upon the infinite merits of the divine Redeemer, and the unmerited grace displayed in the salvation of the ungodly, who, were it not for *such* grace, must suffer the pains of eternal death.

She would sometimes speak in doubtful terms of the genuineness of her hope in Christ, predicated upon the extreme deceitfulness of the human heart. At the same time, if she loved not the *Lord Jesus Christ*, she could not tell whom she did love. However, her greatest anxiety seemed evidently to be, *lest she should dishonour her Maker by not enduring afflictions from his hand with due submission; and, towards the close of her life, lest she should be too impatient of her confinement in this tenement of clay.* She longed to be with Christ where sin and sorrow would be known no more. Still she was a worthy example of Christian meekness, patience, fortitude and submission, through the whole of her confinement.

We expect the tender sex, sooner than the other, to revolt at the view of trials: But a day or two before her death, being asked whether her mind did not recoil at a nearer approach of death, and a nearer prospect of the eternal world? she replied, with all the ardour and emphasis of one about to enter upon an inheritance answering to the largest desires of the soul, *No; but the nearer I approach, the more I am attracted thither.*

She met sickness, pain, languishment, and even death itself, with a complacent smile, as though she saw and loved the hand which held the rod! Surely, if Socrates met adversity and death like a philosopher, Sophia met the same like a Christian. *She was lovely in death.* If Balaam ever beheld the dying triumphs of a saint, no wonder he exclaimed, *Let me die the death of the righteous, and let my last end be like his.*

Thus passed into the invisible world a soul enraptured with the ineffable glory of the Divine Redeemer.

Blessed are the dead who die in the Lord, from henceforth.

CHARACTER OF MISS WHITNEY.

DIED at Lunenburg, December 5, 1807, Miss SUSANNA WHITNEY, aged 18 years. She was seized with a violent fever, which in three weeks terminated her earthly existence; but her soul has taken its flight to the regions of immortality, and, we believe, she is now enjoying that rest after which she so earnestly longed. In the early part of her sickness, she discovered an earnest desire for preparation for death, and seemed anxious for fear she should not seek aright, said she was willing to die, if she knew she was prepared, but rather chose to get well that she might serve God on earth. But God, who is rich in mercy, and whose ways are not as our ways, was graciously pleased to manifest himself to her as a prayer-hearing and sin-forgiving God, and granted her that faith which caused her to triumph over death. Hopes were entertained of her recovery till Wednesday morning before she died, when one of her sisters was sitting in the chamber with her, she said, *When shall I be delivered from this vain world of sin? than sang, Through grace I am determined to conquer though I die.* Then repeated most of this verse, *I'll praise my Maker with my breath, &c.* Looking at her hands, she said, *No matter how soon they are laid in the dust, if my soul is but clothed with immortal glory.* On observing she

she kept her hand gently in motion, she was asked, You feel happy, don't you sister? She with great earnestness answered, Why should I not? I am going to rest, I am going to praise God to all eternity. She desired to see her father; on his coming in she gave him her hand, and said, Sir, I am going to leave you, I am going to rest, put your trust in God, he is sufficient for you. To her youngest brother she said, Don't forget to pray night and morning, put your trust in God, remember what I say, I speak the thoughts of my heart, these are my last words.

She said she must do all the good she could, she must improve her time, she had but a *little time* to stay. At her request the minister was sent for; on his coming in she gave him her hand, and said, I am going to praise God forever and ever, I shall soon be at rest, I am happy, don't you rejoice with me that I am so happy? My sins are blotted out, and the sting of death is taken away. To one, who said to her, you may think differently if you get well, she replied, O no, my hope is founded on a Rock that will stand forever. I would not give up my hope for a thousand worlds. She desired to see her mates, that she might talk to them. To one she said, You don't know how much I have enjoyed since I have lain on this sick bed—more in one hour than ever I did in all my life. Do forsake the vanities and pleasures of the world; you cannot glorify God, while you are engaged in them: *strive to enter in at*

the strait gate; put your trust in Christ; spend your time in serving your Maker; he is sufficient for you; he will receive you if you ask aright. To several others she repeated nearly the same words: she seemed anxious to be gone; and twice she repeated this verse:

How long, dear Saviour, O how long
Shall this bright hour delay!
Fly swifter round, ye wheels of time,
And bring the welcome day.

The evening before she died she desired to see her father, and brothers and sisters; called them round her bed, took them all by the hand, bade them farewell with the greatest composure, and charged them to put their trust in God. The morning on which she died, being in extreme distress, she seemed almost impatient to be gone, and anxiously watched for symptoms of dissolution; but would check herself and say, Why am I so impatient? I must wait God's time; his time is the best. Once she exclaimed, O that the Lord would have mercy on me, and take me to himself! At another, Come Lord Jesus, come quickly. A short time before she died, she said, All the days of my appointed time will I wait till my change come: my flesh shall rest in hope.

Her whole sickness was extremely painful and distressing; yet not a murmuring word ever escaped her lips, and she frequently said, I suffer no more than I deserve. She continued till Saturday morning, then closed her eyes in death, and slept, we believe, in Jesus.

Poetry.

ASK AND RECEIVE.

SHEW me the soul to doubts expos'd;
To such this question is propos'd:
Ask, saith the Lord, and let me know
What shall I now on thee bestow?
Say what thy wants and what thy
woes;
Dost thou in me thy trust repose?
Art thou my friend, sincerely true,
Speak; for thy springs of tho't I view:
Art thou to seriousness inclin'd?
Ask, and I'll solemnize thy mind:
Dost thou want love to Jesus' name?
Ask and his matchless love proclaim:

Dost thou want peace and pardon
seal'd?

Ask, for they wait to be reveal'd:
Dost thou want faith and holy fear?
Ask, and behold the blessing's near:
Dost thou want strength 'gainst sin
to fight? [might:
Ask, and I'll make thee strong in
Dost thou want light and life divine?
Ask, and eternal life is thine:
Wilt thou be made completely whole?
Ask, and I'll renovate thy soul:—
This *instant* ask, arise and pray,
Nor lose the blessings by delay.

[A young Lady.